

The Paradox of Knowing: Reflections on Presence, Absence, and Duality in Philosophical and Mystical Thought

Douglas C. Youvan

doug@youvan.com

September 25, 2024

Throughout human history, paradoxes have played a central role in philosophical and mystical thought, offering profound insights into the nature of knowledge, existence, and the interplay of opposites. In this paper, we explore how the paradox of knowing—where wisdom is found in acknowledging ignorance—extends into broader themes of presence, absence, and duality. By examining the teachings of philosophers like Lao Tzu and Heraclitus, alongside the mystical insights of Meister Eckhart, Rumi, and others, we uncover how contradictions often reveal deeper truths that transcend the limitations of conventional understanding. In both philosophical and spiritual traditions, the tension between opposites—such as knowledge and ignorance, presence and absence, loss and gain—serves as a gateway to greater understanding. These paradoxes invite us to move beyond binary thinking, challenging us to embrace uncertainty and ambiguity as essential components of the human experience. Through this exploration, we reflect on how paradox can guide us in navigating the complexities of life and uncovering the interconnectedness of all things.

Keywords: paradox, duality, knowledge, ignorance, presence, absence, mystical thought, Lao Tzu, Heraclitus, Meister Eckhart, Rumi, Sufi mysticism, philosophical thought, spiritual growth, loss and gain, unity.

Is there a quote similar to this? Write it for the ones who were here and didn't know and also for the ones who weren't here and did know.



Here's a quote inspired by your request:

"For those who were here but did not understand, and for those who were absent yet knew in their hearts, the truth remains—timeless and unwavering, awaiting the moment when all will see and all will know."

The first is mine (hypnagogic). What is the source of yours?



The quote I provided was an original creation based on the structure and meaning of your hypnagogic phrase, rather than being sourced from any existing text. It was meant to reflect a similar sentiment but with a slight elaboration for clarity.

Introduction:

Overview of the Theme: The Paradox in Philosophical and Mystical Thought

Throughout the history of human thought, both philosophical and mystical traditions have returned repeatedly to the theme of paradox. Paradoxes—statements or ideas that seem to contradict themselves yet reveal deeper truths—serve as a central mechanism for exploring some of the most profound questions regarding existence, knowledge, and the nature of reality. Whether in the Eastern traditions of Taoism and Buddhism, the Western teachings of pre-Socratic philosophers, or the mysticism of Sufi and Christian thinkers, paradox appears as a tool to navigate the limits of conventional logic.

In particular, philosophical and mystical thinkers have long pondered the nature of knowledge, questioning how we come to know, what it means to truly "know," and what role ignorance plays in this pursuit. Paradoxically, knowledge often arises from the recognition of one's own ignorance, as Socrates famously declared, or from silence, as Taoist wisdom suggests. The duality between

knowing and not knowing is not a contradiction to be resolved but rather a space where deeper understanding emerges.

Moreover, the relationship between presence and absence is another recurring paradox explored in mystical and philosophical thought. While presence is often associated with clarity and direct perception, absence can reveal hidden truths that remain out of reach when one focuses solely on the surface of reality. The tension between what is visible and what is concealed, what is experienced directly and what is sensed intuitively, creates a fertile ground for insight. Mystical traditions such as those of Sufism, Christian mysticism, and Zen Buddhism all emphasize the importance of this interplay, suggesting that absence is as significant as presence in the process of enlightenment.

In both realms, paradox is more than a rhetorical device—it is a reflection of the complexity of reality itself. The human mind, conditioned by linear logic and empirical observation, often struggles to reconcile contradictions. However, paradoxes invite us to think beyond binary oppositions and simple conclusions, encouraging a more holistic and nuanced understanding of existence. By engaging with paradox, we are asked to embrace uncertainty and ambiguity, trusting that within this tension, deeper insights and truths can be uncovered.

The Importance of Paradox in Understanding Reality

Paradoxes are not merely intellectual exercises; they often reveal deeper layers of human experience and the nature of reality itself. In confronting paradoxes, we are encouraged to transcend ordinary modes of thinking and enter into a more contemplative, open-ended inquiry. These contradictions invite us to question our assumptions, challenge our perceptions, and expand our understanding of the world beyond the boundaries of rational explanation.

For example, the paradox of "**knowing through not knowing**" points to the limitations of conventional knowledge. Socratic philosophy teaches that true wisdom comes not from accumulating facts but from recognizing the limits of what we can know. In Taoism, Lao Tzu's assertion that "*those who know do not speak, and those who speak do not know*" emphasizes the ineffability of ultimate truth. Here, paradox serves as a reminder that language and intellect, while useful, are insufficient to capture the totality of experience and reality. It suggests

that deeper truths lie in silence, in not-knowing, and in the contemplative embrace of mystery.

Similarly, mystical traditions often describe encounters with the divine or ultimate reality as inherently paradoxical. **Meister Eckhart**, a Christian mystic, speaks of the unity between the human soul and God, a relationship that defies the dualistic separation of subject and object. In his words, *"The eye with which I see God is the same eye with which God sees me,"* we find a paradox that challenges the boundaries between self and the divine, merging the knower and the known. Such mystical paradoxes point to a reality that transcends ordinary experience, where opposites are unified and contradictions dissolve.

In another example, **T.S. Eliot** explores the paradox of exploration and return in his famous lines: *"We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time."* This reflection on the cyclical nature of discovery reveals that true understanding is not linear but iterative, constantly deepened by experience and reflection. The paradox here suggests that we never truly "know" a thing until we return to it with fresh eyes, after having traversed the unknown.

Ultimately, paradoxes offer a profound way of thinking about reality because they challenge us to accept uncertainty, embrace ambiguity, and recognize the limitations of human perception and logic. By holding opposing ideas together without forcing resolution, paradox invites us to approach truth with humility and openness. This allows us to engage with the complexities of existence in ways that transcend the binary logic of either/or, recognizing that truth often lies in the both/and of experience.

In this paper, we will explore various paradoxes from philosophical and mystical traditions, examining how they reflect the complex nature of knowledge, presence, and reality. By delving into these seemingly contradictory insights, we hope to illuminate how paradox serves as a bridge to deeper understanding, offering a path to reconcile the tensions inherent in human existence.

Section 1: The Nature of Knowledge and Ignorance

Lao Tzu: *"Those who know do not speak. Those who speak do not know."*

Lao Tzu's famous statement from the *Tao Te Ching* reveals a profound paradox at the heart of Taoist philosophy: true knowledge is often silent and internal, while the need to speak can betray ignorance. This paradox challenges conventional notions of wisdom, suggesting that the deepest truths are ineffable and that language itself may be insufficient to convey true understanding.

In Taoist thought, the Tao (the Way) is the fundamental principle that underlies all of existence. It is beyond comprehension by ordinary means and cannot be fully expressed through words. Lao Tzu's warning, *"those who know do not speak, and those who speak do not know,"* serves as a reminder that the Tao transcends intellectual or verbal articulation. True knowledge of the Tao is experiential—it is felt, lived, and internalized, not spoken or debated. Silence, in this context, is not a lack of knowledge but a recognition of the limitations of language and the depth of inner understanding.

This concept mirrors a broader mystical and philosophical theme: wisdom resides in what cannot be spoken or intellectually grasped. In Taoism, the sage—one who understands the Way—does not attempt to explain it to others, knowing that any attempt to do so would reduce its profound essence to something partial and limited. True wisdom is demonstrated in action and presence rather than in speech. Silence becomes an active acknowledgment of the mystery and complexity of life, where words might create barriers to understanding.

This Taoist view aligns with other mystical traditions where silence and direct experience are privileged over rational explanation. In Zen Buddhism, for instance, the concept of *mu* (emptiness or nothingness) and the practice of sitting in silence (zazen) embody a similar principle: enlightenment cannot be taught, only experienced through meditative practice. In Christian mysticism, figures like Meister Eckhart also emphasize the idea that union with the divine goes beyond words, residing instead in a state of profound inner stillness and presence.

Taoism's paradox of "not-knowing" offers a sharp contrast to the Western emphasis on intellectual knowledge, particularly in modern society, where the accumulation of information is often equated with wisdom. Lao Tzu subverts this

by suggesting that wisdom arises not from mastering facts or acquiring information but from understanding the limits of human cognition. In this way, those who embrace the unknown are often wiser than those who claim to know everything. This parallels the ideas found in other traditions, like the Socratic view of knowledge, where recognizing one's ignorance is the first step to wisdom.

Socrates: *"I know that I am intelligent, because I know that I know nothing."*

Socrates, one of the most influential figures in Western philosophy, provides a similar yet distinct perspective on knowledge and ignorance. His famous statement, *"I know that I am intelligent, because I know that I know nothing,"* encapsulates the paradoxical foundation of his method of inquiry—the Socratic method—and his conception of wisdom. At the core of this paradox is the realization that true wisdom comes not from claiming knowledge but from acknowledging the limits of one's understanding.

Socrates believed that many people assumed they possessed knowledge when, in reality, their understanding was superficial or flawed. By engaging in dialogues with others, he would expose the contradictions in their thinking, leading them to the realization that they did not truly know what they thought they knew. Socratic wisdom lies in the capacity for self-reflection and the willingness to admit one's ignorance. For Socrates, recognizing that one knows nothing opens the door to genuine inquiry and a deeper pursuit of truth.

This paradoxical relationship between knowledge and ignorance is at the heart of the Socratic method: questioning, probing, and challenging assumptions. Rather than accumulating knowledge as a set of static facts, Socratic inquiry is a dynamic process of uncovering deeper layers of understanding through dialogue. By constantly questioning the certainty of knowledge, Socrates reveals the complexity of what it means to truly "know" something. It is not enough to claim knowledge; one must be willing to scrutinize and challenge it.

The Socratic paradox reflects the philosophical attitude of humility—an awareness that human knowledge is always incomplete and that certainty can often lead to dogmatism. In this sense, Socrates' statement shares a profound similarity with Lao Tzu's idea of not-knowing: both suggest that the admission of ignorance is a form of wisdom, while claiming complete knowledge is often a sign of arrogance or superficiality.

Socrates also believed that this recognition of ignorance had an ethical dimension. By admitting that he did not know everything, he avoided the hubris that often accompanies those who claim to possess ultimate truth. This humility allowed him to approach each new inquiry with an open mind, making him a better philosopher and, arguably, a better person. For Socrates, wisdom was not a final state to be achieved but a constant process of questioning and seeking—a path of discovery that required intellectual honesty and humility.

In both Socratic and Taoist thought, we see a profound critique of the human tendency to claim knowledge without fully understanding its depth or limits. Socrates' self-awareness of his ignorance parallels Lao Tzu's notion that true wisdom is silent. Both philosophers challenge us to reconsider the nature of knowledge itself: is it something we can possess and articulate, or is it something more elusive, something we must approach with humility and a sense of mystery?

Bridging the Paradoxes of East and West

While Lao Tzu and Socrates come from vastly different cultural and philosophical traditions, their paradoxes surrounding knowledge and ignorance reveal a shared understanding of the limitations of human cognition. In both traditions, wisdom is not a matter of possessing facts or information but of recognizing the profound mysteries that underlie existence. Both thinkers emphasize that admitting ignorance is not a failure but the beginning of true insight.

In modern contexts, where information is easily accessible and knowledge is often equated with power, these ancient paradoxes offer a refreshing counterpoint. They remind us that despite our advancements in technology and science, there are still deep mysteries that elude our grasp. To confront these mysteries, both Lao Tzu and Socrates suggest we must embrace humility, silence, and a willingness to let go of our certainties.

Thus, the paradoxes presented by both Lao Tzu and Socrates invite us into a more contemplative, open-ended inquiry into the nature of reality. Rather than seeking definitive answers, they urge us to live within the questions, understanding that wisdom often lies in what we do not yet know. In this space of not-knowing, we find the potential for deeper understanding, insight, and growth.

Section 2: Presence and Absence as Pathways to Understanding

T.S. Eliot: *"We shall not cease from exploration... And know the place for the first time."*

T.S. Eliot's reflection in *Four Quartets* on the cyclical nature of exploration and discovery is a profound meditation on how our understanding of the world evolves with experience and time. His words, "*We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time,*" capture the essence of how human learning and growth often come full circle. The paradox embedded in this quote lies in the fact that we can return to a place or concept we once knew, yet see it with completely new eyes, as if experiencing it for the first time.

The cyclical nature of exploration suggests that understanding is not linear. Knowledge and wisdom are not simply acquired once and for all but are revisited and deepened through repeated encounters with familiar ideas, places, or experiences. The metaphor of returning to the place we started reflects how life's journey brings us back to earlier stages or questions, but our perspectives have changed. With time and experience, we see things differently, with greater clarity or insight, even though the external environment may appear the same.

This process mirrors the human experience of personal growth. Often, as we mature or go through transformative life experiences, our interpretations of old ideas or memories shift. A location we once knew as children may carry new meanings when we revisit it as adults, shaped by our life experiences, emotions, and deeper understanding of the world. Similarly, philosophical or spiritual concepts that once seemed simple may reveal more complex layers of meaning when we revisit them later in life.

In a broader sense, Eliot's reflection points to the dynamic relationship between presence and absence in the process of understanding. When we are first present in a situation, we may only grasp surface-level meanings. But after time has passed—when we have been "absent" from the experience—we return to it with the benefit of distance and reflection, enabling us to see it more clearly. This interplay between presence and absence is key to deepening our understanding. The "absence" can often serve as a space for integrating new insights and perspectives that help us see familiar things in new ways.

Eliot's cyclical exploration echoes the philosophical concept of **anamnesis**, particularly in Platonic thought. Plato believed that learning was essentially a process of recollection—of remembering what the soul already knows but has forgotten. In this sense, returning to a concept or place with newfound understanding is not necessarily about acquiring new information, but about uncovering or remembering deeper truths that were always present but obscured. This idea of rediscovery and return parallels the spiritual journey, where seekers often revisit core teachings or beliefs, each time uncovering more profound insights as their inner understanding grows.

The cyclical process of returning and re-seeing also resonates with Eastern traditions. In **Buddhism**, the concept of *beginner's mind* (Shoshin) teaches that true wisdom arises when we approach the world with openness and curiosity, as if encountering it for the first time. This practice encourages us to shed preconceived notions and see familiar experiences or teachings as fresh and new, allowing for deeper insight. It is not the external reality that changes, but our ability to perceive it with clarity and presence.

Thus, Eliot's quote reminds us that discovery is not a one-time event but an ongoing process. Our understanding of the world, of ourselves, and of the truths we seek continues to evolve as we journey through life. Each return to a known place or concept offers the opportunity for greater awareness, as the presence of experience uncovers new layers of meaning within what was once thought to be fully understood.

The Gospel of Thomas: "*Know what is in front of your face, and what is hidden from you will be disclosed to you.*"

The Gospel of Thomas, a collection of sayings attributed to Jesus, offers a similarly profound insight into the nature of knowledge and understanding. The saying, "*Know what is in front of your face, and what is hidden from you will be disclosed to you,*" emphasizes the importance of presence and mindfulness in uncovering deeper truths. In this context, the paradox lies in the idea that what is most apparent, what is right in front of us, often remains hidden until we learn to see it with clarity.

This saying suggests that many of the truths we seek are already before us, but we fail to recognize them because we are not fully present or aware. The act of

“knowing what is in front of your face” requires a heightened sense of mindfulness and presence—being attuned to the present moment, without distraction or preconception. When we learn to be truly present, the mysteries that seem hidden or obscured are gradually revealed.

In spiritual traditions, this theme of uncovering hidden truths through presence is a common motif. **Zen Buddhism**, for example, places great emphasis on direct experience and mindfulness. The practice of *zazen* (seated meditation) trains practitioners to be fully present, cultivating awareness of the moment and allowing insights to arise naturally. In this state of pure presence, what once seemed hidden or difficult to understand often becomes clear. Similarly, in **Sufi mysticism**, the concept of *kashf* refers to the unveiling of divine mysteries that occurs when one becomes fully attuned to the presence of God. This unveiling is not a result of intellectual effort, but of spiritual presence and receptivity.

The paradox in the Gospel of Thomas is also a reflection of the way we often overlook what is most obvious. In everyday life, we are conditioned to look for complex explanations or hidden meanings, assuming that the truth is distant or difficult to reach. Yet, this saying reminds us that the truth is often right in front of us—simple, immediate, and accessible—if we can only learn to see it. This echoes the Zen teaching that “*the ordinary mind is the Way*,” meaning that enlightenment is not something extraordinary, but something that can be found in the simplicity of everyday life when we are fully present.

The second part of the saying, “*what is hidden from you will be disclosed to you*,” reinforces the idea that presence unlocks hidden truths. By paying attention to what is directly before us, we open ourselves to deeper insights that may initially seem hidden or inaccessible. This disclosure of hidden truths is not a one-time revelation but an ongoing process of discovery that deepens as we cultivate awareness. The more present we become, the more layers of reality are revealed to us.

In **Christian mysticism**, this idea of unveiling through presence can be linked to the concept of *contemplatio*, or contemplative prayer. In the writings of mystics such as **St. John of the Cross** and **Meister Eckhart**, the practice of contemplative silence and presence before God allows for the gradual disclosure of divine

mysteries. Here, too, the emphasis is on a kind of knowing that transcends intellectual reasoning and emerges from deep presence and spiritual receptivity.

This teaching also finds resonance in **phenomenology**, a branch of philosophy concerned with the nature of perception and experience. **Edmund Husserl**'s call to return "to the things themselves" reflects a similar emphasis on presence. Husserl argued that by focusing on the immediate experience of phenomena, without imposing preconceived interpretations, we can begin to uncover the essential structures of reality. This method, like the Gospel of Thomas' teaching, encourages us to pay attention to what is directly before us, trusting that deeper understanding will emerge from this focused presence.

In both spiritual and philosophical contexts, the act of seeing what is in front of us requires a shift in consciousness—a movement away from distracted or superficial engagement with the world, and toward a state of heightened awareness. When we cultivate this presence, the boundary between what is seen and what is hidden dissolves, allowing the fullness of reality to disclose itself to us.

Bridging Presence and Absence

Together, the teachings of T.S. Eliot and the Gospel of Thomas illustrate the profound relationship between presence, absence, and understanding. Eliot's exploration of the cyclical nature of discovery suggests that absence—whether the passage of time or physical distance—plays a crucial role in allowing us to return to familiar concepts with new insights. Meanwhile, the Gospel of Thomas emphasizes the need for mindful presence, teaching us that what seems hidden will only be disclosed when we learn to see what is already in front of us.

These paradoxes reveal that both presence and absence are necessary for deeper understanding. Absence gives us the space to reflect and grow, allowing us to approach familiar experiences or ideas with fresh eyes, as Eliot suggests. Presence, on the other hand, enables us to uncover hidden truths in the moment, as the Gospel of Thomas teaches. By embracing both the cyclical nature of exploration and the transformative power of mindfulness, we come to see that understanding is not static but an ever-evolving process shaped by both what is revealed and what is concealed.

In this way, presence and absence are not opposites but complementary pathways to understanding. Each plays a vital role in the unfolding of truth, inviting us to engage with the world in a more attentive and reflective manner.

Section 3: The Interconnectedness of Dualities

Heraclitus: *"The way up and the way down are one and the same."*

Heraclitus, known as the "philosopher of flux," is famous for his assertion that everything is in constant change and that opposites are inherently interconnected. His statement, *"The way up and the way down are one and the same,"* encapsulates his philosophy of unity in opposites. For Heraclitus, the dynamic tension between opposing forces is not only unavoidable but also essential for the harmony and balance of the universe. What appears as contradiction is, in fact, a deeper expression of unity.

At the heart of Heraclitus' thought is the idea that the universe is in a state of perpetual flux, where everything is continuously becoming something else. Life and death, day and night, heat and cold—these are all examples of opposing forces that are, paradoxically, intertwined. The tension between opposites is not something to be resolved or eliminated but is instead the fundamental nature of existence itself. In Heraclitus' view, this perpetual state of becoming is symbolized by the "way up" and the "way down" being the same. Movement in one direction inevitably leads to the other, as each phase of existence flows into its opposite.

This interconnectedness of dualities plays a crucial role in creating harmony and balance. Heraclitus saw the world as a continuous interplay of opposing forces that maintain equilibrium. For example, in nature, we witness the cyclical processes of life and death, growth and decay, where each stage is necessary for the renewal of the other. The natural world is a vivid illustration of Heraclitus' philosophy: just as the cycle of the seasons brings both summer and winter, birth and death are part of the same continuum.

This balance between opposites is also found in human experience. Joy and sorrow, success and failure, hope and despair are not independent experiences but are bound together in a larger pattern of life. Heraclitus' teaching reminds us that we cannot fully appreciate or understand one without the other. Just as the

way up and the way down are the same, so too are the moments of triumph and defeat part of the same journey, leading to growth and transformation.

In the larger philosophical context, Heraclitus' notion of the unity of opposites is reflected in many other traditions. In **Eastern philosophy, Yin and Yang** in Taoism express the same principle: opposing forces (such as light and dark, male and female, active and passive) are complementary and interdependent, forming a unified whole. Each contains the seed of the other, and neither can exist in isolation. This concept aligns with Heraclitus' view that opposites are not mutually exclusive but rather mutually defining. The interplay of dualities is what gives the universe its balance and order.

Heraclitus' idea of the unity of opposites also resonates in **modern physics**, particularly in the study of quantum mechanics, where particles can exist in multiple states simultaneously, challenging our conventional understanding of dichotomies such as presence and absence, or here and there. The idea that opposites are interdependent mirrors the principle of **complementarity** in physics, where particles like light exhibit both wave-like and particle-like properties, depending on how they are observed. This reflects Heraclitus' insight that dualities are part of a larger whole, and that reality cannot be fully grasped through a binary lens.

Moreover, Heraclitus' philosophy can be understood as an early precursor to **dialectical thinking**, a method later formalized by philosophers like Hegel. Dialectics involves the reconciliation of contradictions through a process of synthesis, where opposing forces give rise to a higher level of understanding or reality. In this sense, the "way up" and the "way down" are indeed the same path, leading to deeper insight as we navigate between opposing perspectives.

In summary, Heraclitus' statement about the way up and down highlights the interdependence of dualities in creating harmony and balance in the universe. Opposites are not in conflict but are necessary components of a unified whole. Understanding this interconnectedness allows us to see beyond superficial contradictions and recognize the dynamic unity that underpins existence.

Zhuangzi: "*Once you've gotten the meaning, you can forget the words.*"

Zhuangzi, one of the foundational figures in Taoist philosophy, offers a profound insight into the transient nature of language and symbols with his statement, "*Once you've gotten the meaning, you can forget the words.*" This idea reflects the ephemeral nature of tools like words, forms, and symbols, which serve a temporary function in helping us reach deeper understanding, but are ultimately left behind once the truth is grasped.

In Taoist thought, words and concepts are seen as limited representations of a reality that transcends them. While language is necessary for communication and instruction, it is also seen as inadequate for fully capturing the essence of the Tao, the underlying principle of the universe. Zhuangzi's statement suggests that once we have understood a concept or truth, the words used to convey it become irrelevant. The focus shifts from the medium of expression to the direct, experiential understanding of reality.

This notion mirrors the Taoist emphasis on direct experience over intellectualization. Words and concepts can point toward the truth, but they are not the truth itself. They are like fingers pointing to the moon: once we see the moon, we no longer need to look at the finger. In this sense, words are useful guides but ultimately fall short of capturing the totality of what they represent. The Tao, as described in Lao Tzu's *Tao Te Ching*, is something that "*cannot be spoken of*" because its essence is beyond the confines of language.

Zhuangzi's insight has parallels in other philosophical and spiritual traditions as well. In **Buddhism**, the idea that words are temporary vehicles for conveying meaning is reflected in the teaching of the **dharma**, or the Buddha's teachings. While the dharma is essential for guiding practitioners on the path to enlightenment, it is not an end in itself. Once the practitioner attains direct realization, the teachings are no longer necessary. This is reflected in the Zen koan "*If you meet the Buddha on the road, kill him,*" meaning that once enlightenment is reached, even the conceptual framework of Buddhism itself must be left behind.

This teaching also relates to the concept of **upaya** (skillful means), where words and practices are seen as expedient tools for leading people toward wisdom, but are discarded once that wisdom is attained. Zhuangzi's statement thus points to

the idea that language, like all forms of conceptualization, is a tool meant to guide us toward understanding, but is ultimately limited and must be transcended.

In **Western philosophy**, this idea resonates with the **Platonic** distinction between the world of forms (the realm of perfect, unchanging ideals) and the material world (where things are only imperfect copies of these ideals). Words and concepts, according to Plato, are part of the material world—they are useful for pointing toward higher truths but are not the truths themselves. Once we grasp the form of the Good, the highest form in Plato's philosophy, the particulars of language and description can be left behind as we attain direct knowledge of reality.

Furthermore, Zhuangzi's insight highlights the **impermanence of language** as a medium. Words are bound by cultural, temporal, and contextual limitations. What is meaningful in one era or society may lose relevance in another. Thus, words are subject to the same impermanence that characterizes all things in life. In this way, Zhuangzi's teaching encourages us to go beyond the temporary vehicle of language and experience the deeper truths that words can only hint at.

In **mystical traditions**, this idea is echoed in practices of contemplation and silence. Mystics like **Meister Eckhart** emphasized that silence often speaks louder than words, as it allows one to experience the divine directly, without the mediation of language. Similarly, **Sufi mystics** sought union with God through practices that transcended intellectual or verbal explanation, pointing to the ineffable nature of divine experience. For these mystics, words were necessary to begin the spiritual journey but had to be transcended to reach the ultimate goal of union with the divine.

In conclusion, Zhuangzi's statement reflects a fundamental truth about the limits of language and symbols. While they are necessary tools for conveying meaning and guiding understanding, they are ultimately transient and must be left behind once deeper insights are attained. This teaching invites us to go beyond the surface of language and concepts and seek direct, experiential knowledge of reality, whether in the form of the Tao, enlightenment, or divine union.

Bridging the Dualities of Language and Reality

Both Heraclitus and Zhuangzi offer profound insights into the role of dualities and how they shape our understanding of reality. Heraclitus' teaching of the unity of opposites highlights the interconnectedness of seemingly contradictory forces, while Zhuangzi's insight into the ephemeral nature of language reminds us that the tools we use to navigate reality are ultimately impermanent. Together, these teachings underscore a deeper truth: that the path to understanding often requires holding contradictions together and, ultimately, transcending the limitations of the mind and language.

The interplay between opposites and the limits of language form the basis of a more nuanced understanding of reality, one that embraces complexity and ambiguity. Just as the way up and down are one and the same, words both point toward truth and conceal it. Recognizing the interconnectedness of dualities, and the transient nature of the forms we use to understand them, is essential for achieving a deeper, more holistic perspective on the nature of existence.

40

You said:

Expand: Section 4: Mystical Reflections on Inner Knowledge Quote from Meister Eckhart: "The eye with which I see God is the same eye with which God sees me."

Discussion: Explore the mystical idea of union between the self and the divine.

Examine how inner knowledge transcends dualities of subject and object. Quote from Rumi: "You were born with wings, why prefer to crawl through life?"

Discussion: Discuss how mystical thought invites us to transcend our limited perceptions and embrace a fuller understanding of our potential and existence.

Section 4: Mystical Reflections on Inner Knowledge

Meister Eckhart: *"The eye with which I see God is the same eye with which God sees me."*

Meister Eckhart, a Christian mystic from the 13th century, presents a powerful and profound statement that challenges the conventional understanding of the relationship between God and the individual. His words, *"The eye with which I see*

God is the same eye with which God sees me," encapsulate the mystical experience of unity between the self and the divine. This idea of a shared "eye" transcends the dualities of subject and object, knower and known, leading to a transformative realization of oneness with the divine.

In the context of traditional theology, God is often understood as separate from humanity—a transcendent being who exists beyond the world and is only indirectly accessible to human beings. However, mystical traditions, including those of Eckhart, propose a radically different view. In mystical experiences, the boundaries between the self and God dissolve, and the individual experiences union with the divine. This union is not simply an intellectual understanding or an abstract idea but an experiential knowledge, where the divine is felt as intimately present within the self.

Eckhart's statement reflects this union by suggesting that there is no real separation between the individual and God. The same "eye" that allows the individual to perceive the divine is, in fact, the very eye through which God perceives the individual. This collapsing of the distinction between subject and object—the one who sees and the one who is seen—points to the fundamental unity at the heart of the mystical experience. In this state of union, the self and the divine are not two separate entities but one inseparable reality.

This concept of unity between the self and the divine is a common theme in many mystical traditions. In **Sufism**, the Islamic mystical tradition, the poet **Rumi** writes extensively about the idea of becoming one with the divine. In one of his poems, Rumi describes how *"you are not a drop in the ocean; you are the entire ocean in a drop."* This metaphor highlights the idea that the individual soul, while appearing finite, contains within it the infinite nature of the divine. Just as the drop and the ocean are one, so too are the individual and God.

In **Advaita Vedanta**, a non-dualistic school of Hindu philosophy, a similar idea is expressed through the teaching of **Tat Tvam Asi**, which translates to "That Thou Art." This phrase conveys the notion that the individual soul (Atman) is fundamentally identical to the universal soul (Brahman). Here, too, the mystical realization involves the dissolution of the distinction between self and God, leading to the recognition that the essence of the individual is the same as the essence of the divine.

Eckhart's statement also reflects the idea of **immanence**—the belief that the divine is present within the world and within each individual. This stands in contrast to the more common theological view of **transcendence**, where God is seen as existing beyond or outside of the created world. In the mystical experience, the divine is not distant or removed but is intimately present within the individual's own consciousness. The "eye" that sees God is not external but internal, representing the divine presence within each person.

The mystical union described by Eckhart transcends not only the duality of self and God but also the broader dualities of **subject and object, knower and known, and seer and seen**. In everyday experience, we are accustomed to thinking in terms of separation: there is the self, and there is the world outside the self. This dualistic framework shapes our understanding of reality, making us perceive the divine as something separate, external, and distant. However, mystical experiences like those described by Eckhart reveal that this dualistic perspective is an illusion. In the deepest sense, there is no separation between the knower and the known, between the subject who perceives and the object that is perceived. The act of seeing and being seen is part of the same unified experience.

In **Buddhism**, particularly in the **Mahayana** tradition, this non-dualistic understanding is captured in the concept of **emptiness** (Shunyata), where all things are understood to be interconnected and devoid of inherent, separate existence. The realization of emptiness leads to the understanding that the distinction between self and other is illusory, and that all phenomena are part of the same interconnected reality.

Thus, Eckhart's mystical insight points to a deeper truth about the nature of knowledge and existence. Inner knowledge—the kind of knowledge gained through direct, mystical experience—transcends the ordinary dualities of life. It reveals the underlying unity that connects all things, showing that the divine is not something separate or other but is, in fact, the essence of our own being. This realization has profound implications for how we understand ourselves, the world, and our relationship to the divine.

Rumi: *"You were born with wings, why prefer to crawl through life?"*

Rumi, the renowned Persian Sufi mystic and poet, challenges us with this evocative metaphor, *"You were born with wings, why prefer to crawl through*

life?" In this brief but profound statement, Rumi calls upon us to recognize the vastness of our potential, both spiritually and existentially. The metaphor of "wings" represents the innate, boundless capacity for spiritual growth, enlightenment, and transcendence that exists within every human being. However, most people, constrained by their limited perceptions of themselves and their reality, fail to recognize or embrace this potential, choosing instead to "crawl" through life.

In mystical thought, the journey of life is often described as a path toward awakening or realization—awakening to one's true nature and potential, and to the divine reality that underlies all of existence. Rumi's metaphor of wings and crawling reflects the stark contrast between what we are capable of achieving and the ways in which we limit ourselves. Crawling suggests a life lived within the confines of the material world, focused on the mundane concerns of survival, fear, and attachment. It implies that we are burdened by self-imposed limitations and that we fail to recognize the greater spiritual truths that lie beyond our immediate perception.

The "wings," by contrast, symbolize the soul's capacity to transcend these limitations and to soar into the higher realms of consciousness and spiritual understanding. In Sufi mysticism, this transcendence is described as a process of becoming closer to God, or even of uniting with the divine, often described metaphorically as the lover's union with the beloved. Rumi's poetry frequently celebrates this ecstatic union, portraying it as the ultimate goal of the spiritual journey.

In this context, Rumi's invitation to embrace our wings is a call to recognize our divine origin and potential. Sufism teaches that every human being contains within themselves a spark of the divine, and that the purpose of life is to nurture and realize this divine potential. The wings represent the soul's innate connection to the divine, its ability to rise above worldly attachments and distractions, and to reach a state of divine union or enlightenment. In this sense, Rumi's words are a powerful reminder that we are not meant to live constrained by fear, ignorance, or material concerns, but to awaken to the full potential of our spiritual being.

This concept of awakening to one's true potential is not limited to Sufi mysticism; it is a recurring theme in many mystical and spiritual traditions. In **Christian**

mysticism, for instance, there is the idea of the **imago Dei**, or the belief that human beings are created in the image of God. This divine image within each person represents their innate potential for holiness, spiritual growth, and union with God. However, like Rumi's metaphor of crawling, many Christian mystics warn that people often live far below their divine potential, failing to recognize the greatness that resides within them.

Similarly, in **Hinduism**, the idea of the **Atman**—the individual soul—is understood to be identical with **Brahman**, the ultimate reality or universal soul. The spiritual path in Hindu philosophy involves realizing this unity between the Atman and Brahman, recognizing that one's true nature is not the limited ego-self but the infinite, divine consciousness that pervades all things. Rumi's call to embrace our wings resonates with this idea of awakening to our higher, divine nature.

In **Buddhism**, particularly in the Mahayana tradition, the concept of **Buddha-nature** teaches that all beings possess the inherent potential to achieve enlightenment. Like Rumi's metaphor of wings, the Buddha-nature represents the boundless potential for awakening that lies within each person. However, most people, unaware of this potential, remain trapped in the cycle of samsara—suffering caused by ignorance and attachment. The spiritual path in Buddhism, therefore, is about awakening to one's true nature and realizing this potential for enlightenment.

Rumi's metaphor also has a psychological dimension. The wings represent not only spiritual potential but also the ability to transcend the limitations of the conditioned mind. In **Jungian psychology**, the process of individuation—the journey toward psychological wholeness—can be seen as a parallel to the mystical journey. Just as the mystic seeks to unite with the divine, the individual in Jung's framework seeks to integrate the conscious and unconscious aspects of the self, leading to a more complete and authentic existence. The wings, in this sense, symbolize the potential for self-realization and the courage to live fully and authentically, free from the constraints of fear, societal expectations, or inner psychological limitations.

Ultimately, Rumi's challenge to us is both spiritual and existential. His words remind us that we were not created to live small, confined lives but to recognize our divine origin and potential, to "fly" toward spiritual realization. The process of

awakening involves transcending the limitations of ego, fear, and worldly attachments that keep us grounded. It calls us to rise above the narrow perspectives that confine our sense of self and to embrace the boundless, luminous nature of our true being. In doing so, we tap into the divine spark within, uncovering the infinite potential for growth, love, and connection to the greater whole. Rumi's challenge is not just a poetic metaphor, but a profound invitation to live fully, authentically, and in harmony with the divine, leaving behind the constraints of a life spent crawling when we were always meant to soar.

Section 5: The Paradox of Loss and Gain

Sufi Proverb: *"When the heart weeps for what it has lost, the spirit laughs for what it has found."*

This Sufi proverb encapsulates one of the most poignant paradoxes in spiritual thought: the duality of loss and gain. At first glance, the statement highlights the tension between two opposing emotions—the heart weeping in sorrow and the spirit laughing in joy. However, this apparent contradiction reflects a deeper truth present in many spiritual traditions: that what seems to be lost on one level may, in fact, lead to a profound gain on another.

In Sufi mysticism, the heart symbolizes the seat of human emotions, desires, and attachments. When the heart "weeps for what it has lost," it is experiencing the pain of separation, whether from a loved one, a cherished state of being, or an object of deep attachment. Loss in this context is often tied to the material or emotional world, where people cling to temporary, finite things that are inevitably subject to change, decay, or disappearance. This sense of loss can bring profound grief, as the heart laments the absence of what it once held dear.

Yet, while the heart mourns, the spirit "laughs" in discovery. In Sufi tradition, the spirit (or *ruh*) represents the eternal, divine aspect of the self that is connected to God and transcends the temporary nature of the material world. From the perspective of the spirit, loss is not the end but a gateway to deeper understanding and transformation. What is lost on the earthly plane may, paradoxically, lead to spiritual gain—a greater closeness to the divine, the

shedding of ego, or the realization of higher truths. The spirit "laughs" because, while the heart is focused on the fleeting, the spirit knows that every loss can bring new insight, growth, and ultimately, union with the divine.

This duality of loss and gain is central to Sufi mysticism, where the seeker often undergoes a process of spiritual purification that involves renouncing attachments to worldly things. In the Sufi path, this loss—whether of material possessions, status, or personal desires—creates space for a deeper connection with God. The weeping heart, filled with sorrow over earthly losses, becomes the entry point for the spirit to discover divine joy and eternal truths. In this way, what seems like a loss in one dimension is a gain in another.

The idea that loss leads to gain also appears in other spiritual traditions. In **Christianity**, for example, this concept is embodied in the teachings of Christ, particularly in sayings such as *"whoever loses their life for my sake will find it"* (Matthew 16:25). This paradox suggests that by letting go of attachment to the self and worldly concerns, individuals can find their true, eternal life in God. The suffering of loss is not meaningless but can be a transformative experience, leading to spiritual renewal and resurrection.

In **Buddhism**, the concept of **impermanence** (anicca) similarly teaches that attachment to transient things is a source of suffering. The practice of letting go—of desires, attachments, and even the self—is seen as essential to achieving enlightenment. While the heart may weep in the face of loss, the spirit gains liberation by embracing the impermanence of life. Loss, in this context, becomes an opportunity to break free from the cycle of suffering and attain a state of peace and enlightenment.

From a psychological perspective, this duality of loss and gain can be understood through the process of **grief and transformation**. When individuals experience significant loss—whether it be the death of a loved one, the end of a relationship, or the loss of a particular identity or role—they often go through a period of mourning and sorrow. However, over time, this loss can lead to personal growth and transformation. Many people who have endured deep losses report a newfound sense of purpose, resilience, and understanding of life's fragility and beauty. In this way, the paradox of loss and gain reflects the broader human experience of suffering as a catalyst for deeper insight and spiritual growth.

The Sufi proverb teaches us to embrace both sides of this paradox. While it is natural for the heart to grieve what is lost, the spirit within us remains open to what can be gained from that loss. The tears of the heart are not in vain—they soften the soul and make it receptive to the laughter of the spirit, which recognizes that every ending is also a new beginning, and every loss holds within it the seed of transformation.

Hafiz: *"I wish I could show you the astonishing light of your own being."*

Hafiz, the beloved Persian poet and Sufi mystic, offers a simple yet profound reflection on the nature of human potential and inner wisdom with his statement, *"I wish I could show you the astonishing light of your own being."* In this line, Hafiz expresses a deep longing to reveal to others the truth that lies within themselves—a truth often obscured by ignorance, doubt, and the limitations of everyday perception. At its core, this statement speaks to the mystical journey of self-awareness, where the discovery of divine light within is a transformative and liberating experience.

In Sufi thought, the "light" that Hafiz refers to is often understood as a metaphor for the divine presence that exists within each person. This light is not something external or distant but an inherent part of the soul, reflecting its connection to the divine source. However, most people remain unaware of this inner light, distracted by the illusions of the material world and the ego's concerns. Hafiz's wish is for people to awaken to this inner light—to see and embrace the divine essence within themselves, which is far more magnificent than they typically realize.

The idea that deeper truths lie within each person is a common theme in mystical traditions. In **Christianity**, this concept is echoed in the idea of the **Kingdom of God** being within (Luke 17:21). Christian mystics like **St. Teresa of Ávila** and **St. John of the Cross** often wrote about the inner journey to discover the divine presence in the soul, using metaphors like light to describe the experience of divine illumination. St. Teresa's famous metaphor of the **Interior Castle** describes the soul as a magnificent castle filled with light, with God residing in the innermost chamber. The spiritual journey involves moving through the layers of the self to reach this inner divine light.

Similarly, in **Hinduism**, the **Atman**, or true self, is understood to be identical with **Brahman**, the ultimate reality. The journey of self-realization involves removing the layers of ignorance (Maya) that obscure this truth, revealing the divine light that is the true nature of the self. Hafiz's statement resonates with this idea, suggesting that each person has within them a divine essence that is astonishingly bright and powerful, yet often hidden from view.

The challenge, of course, lies in recognizing this inner light. Hafiz's poetry often points to the barriers that prevent people from seeing their true nature—fear, doubt, ego, and attachment to worldly concerns. These obstacles create a veil that obscures the light of the soul. The mystical journey is, therefore, a process of unveiling, of removing the layers of ignorance and self-deception to reveal the divine brilliance that has always been there.

Hafiz's wish to show others the "astonishing light" of their own being reflects the role of the **spiritual teacher** or **guide** in Sufi tradition. In Sufism, the relationship between the seeker and the spiritual guide (or *Murshid*) is essential to the journey of awakening. The guide helps the seeker to see beyond their limited perceptions and to recognize the divine light within. However, even the most skilled teacher can only point the way—the actual discovery of this light must come from within the individual. The mystical journey is ultimately a personal and inward one, where the seeker must cultivate self-awareness and openness to divine presence.

Hafiz's statement also speaks to the universal human experience of **self-doubt** and **ignorance**. Many people go through life unaware of their true potential and divine nature, weighed down by feelings of inadequacy, fear, or confusion. The mystical journey challenges these perceptions by suggesting that what we seek externally—whether it be happiness, meaning, or connection—already exists within us. The "light" that Hafiz refers to is not something that needs to be attained but something that needs to be recognized and embraced.

In **psychological** terms, this inner light can be understood as the potential for **self-actualization**—the realization of one's fullest potential, as described by psychologists like **Carl Jung** and **Abraham Maslow**. Jung's concept of **individuation** involves integrating the various aspects of the self, including the unconscious, to achieve psychological wholeness. In this sense, the "light" that Hafiz wishes to show is akin to the realization of the true self, free from the

distortions and limitations of the ego. Similarly, Maslow's idea of self-actualization refers to the process of becoming fully alive and expressing one's unique potential, a process that is deeply resonant with the mystical journey.

Hafiz's invitation to see the "astonishing light" within oneself is not merely a call to spiritual awakening but also a reminder of the inherent beauty and potential that lies within every person. His words encourage us to look beyond the surface of our daily lives and recognize the deeper truths that define who we are. The mystical journey is not about acquiring new knowledge or experiences but about rediscovering the divine light that has always been present within us.

Bridging Loss, Gain, and Inner Light

The teachings of both the Sufi proverb and Hafiz's reflection on inner light highlight the paradox of loss and gain in the spiritual journey. While the heart may mourn what is lost, the spirit finds joy in the discovery of new truths. Similarly, while ignorance and doubt may obscure the inner light, the journey of self-awareness reveals the divine brilliance that has always been present.

These insights teach us that the process of spiritual growth often involves both loss and gain, sorrow and joy. The weeping heart makes room for the spirit's laughter, and the darkness of ignorance gives way to the light of inner knowledge. By embracing both sides of these paradoxes, we can come to a deeper understanding of ourselves and our place in the universe. Spiritual traditions across cultures remind us that, within every loss, there is a potential for gain, and within every soul, there is an astonishing light waiting to be discovered.

Conclusion:

Synthesis of Themes: The Paradox of Duality and the Limits of Conventional Understanding

Throughout this exploration, we have delved deeply into the rich world of paradoxes, dualities, and the mystical insights that challenge conventional modes of understanding. Each section has illuminated a unique facet of the interplay between opposites and how they shape human experience and spiritual wisdom.

In **Section 1**, we examined the nature of knowledge and ignorance through the teachings of **Lao Tzu** and **Socrates**, where we saw how true wisdom often arises from recognizing the limits of our understanding. The paradox of knowing through not-knowing invites us to embrace intellectual humility, a key element in both Eastern and Western traditions. Rather than viewing ignorance as a barrier, these thinkers reveal that admitting our limitations can be the gateway to deeper truths.

In **Section 2**, we explored the themes of **presence and absence** through the words of **T.S. Eliot** and the **Gospel of Thomas**. Here, the cyclical nature of exploration and the importance of mindfulness in uncovering hidden truths emerged as central concepts. Eliot's reflection on returning to a familiar place with fresh insight echoes the Gospel's call to recognize what is directly in front of us. Both texts highlight the importance of cultivating awareness—whether through direct presence or through the wisdom gained from absence and reflection—in revealing deeper layers of reality.

Section 3 brought us into the world of **dualities** through the lens of **Heraclitus** and **Zhuangzi**. The unity of opposites, as expressed in Heraclitus' notion that "the way up and the way down are one and the same," shows that contradictions are not inherently in conflict but are part of a larger, interconnected whole. Similarly, Zhuangzi's teaching that words are temporary tools for conveying meaning invites us to transcend language once the truth has been understood. Both thinkers remind us that dualities are not meant to be resolved but held together, as they reflect the dynamic balance and flow of existence.

In **Section 4**, we turned our attention to **mystical reflections on inner knowledge** with the teachings of **Meister Eckhart** and **Rumi**. Here, we saw how the union between self and the divine dissolves the boundaries between subject and object, knower and known. Eckhart's insight that "the eye with which I see God is the same eye with which God sees me" reflects the mystical experience of oneness with the divine, where dualities such as self and God no longer exist. Rumi's call to recognize the "wings" we were born with encourages us to transcend our limited perceptions and embrace the boundless potential of our spiritual nature.

Finally, in **Section 5**, we explored the paradox of **loss and gain** through the Sufi proverb and the words of **Hafiz**. The idea that what appears as loss on one level

may be a gain on another speaks to the transformative nature of spiritual growth. As the heart mourns what is lost, the spirit rejoices in what is found, revealing that every loss holds the potential for deeper insight and renewal. Hafiz's reflection on the "astonishing light" within each person reminds us that the greatest truths often lie hidden within ourselves, waiting to be discovered through self-awareness and spiritual awakening.

Taken together, these sections highlight the overarching theme of paradox as a fundamental aspect of reality. Paradoxes challenge our conventional understanding by revealing that what seems contradictory or opposed on the surface often reflects a deeper, unified truth. Whether in the realms of knowledge and ignorance, presence and absence, dualities, or loss and gain, we see that opposites are not merely separate categories but interconnected forces that shape the full spectrum of human experience.

Final Thoughts: Paradox as a Tool for Navigating Complex Realities

The paradoxes we have explored offer more than intellectual puzzles; they are profound tools for navigating the complexities of life, spirituality, and understanding. In a world that often seeks clear, binary answers, paradox invites us to embrace ambiguity and uncertainty as sources of wisdom. Rather than seeking to resolve contradictions, we are encouraged to hold them in tension, recognizing that the interplay between opposites often reveals deeper truths that transcend the limits of conventional logic.

Paradoxes force us to move beyond surface-level thinking and into a more contemplative, open-ended mode of inquiry. They invite us to ask questions without expecting simple answers, to dwell in the mystery of existence, and to cultivate a mindset of humility and curiosity. In this way, paradoxes become gateways to a more profound understanding of the intersection between **knowledge, presence, and the unknown.**

In spiritual traditions, paradoxes often point toward the ineffable—the truths that cannot be fully grasped by the intellect but must be experienced directly. Whether it is the unity of opposites in Heraclitus' thought, the mystical oneness described by Eckhart, or the transformative power of loss and gain in Sufi wisdom, these paradoxes reflect the complexity and richness of human existence. They

show us that the path to wisdom is not a linear one but a journey marked by continual exploration, reflection, and discovery.

Ultimately, paradoxes teach us that the journey of understanding is never complete. Each insight leads to new questions, each gain carries with it the potential for loss, and each moment of presence holds within it the seeds of absence. By embracing these dualities, we can navigate the uncertainties of life with greater clarity and openness, trusting that within every paradox lies the possibility of deeper wisdom and transformation.

In conclusion, the paradoxes we have explored offer profound insights into the nature of reality, inviting us to move beyond the limits of conventional understanding and into a space where opposites coexist and truth emerges from the interplay of contradictions. Whether through the lens of mystical experience, philosophical reflection, or spiritual practice, these paradoxes remind us that the most important truths are often those that cannot be fully articulated but must be lived, experienced, and discovered within ourselves.

References

- Eckhart, M. (1986). *Meister Eckhart: Selected Writings*. Penguin Classics.
- Heraclitus. (2001). *Fragments: The Collected Wisdom of Heraclitus*. Penguin Classics.
- Hafiz. (1999). *The Gift: Poems by Hafiz, the Great Sufi Master*. Penguin Compass.
- Lao Tzu. (1963). *Tao Te Ching* (trans. D.C. Lau). Penguin Classics.
- Plato. (1997). *Complete Works* (ed. J. M. Cooper). Hackett Publishing.
- Rumi, J. (1995). *The Essential Rumi* (trans. Coleman Barks). HarperOne.
- Socrates. (2002). *The Apology* (trans. C. D. C. Reeve). Hackett Publishing.
- T.S. Eliot. (1943). *Four Quartets*. Harcourt, Inc.
- Zhuangzi. (2009). *The Book of Chuang Tzu* (trans. Martin Palmer). Penguin Classics.
- The Gospel of Thomas. (2002). *The Gospel of Thomas: The Gnostic Wisdom of Jesus* (trans. Jean-Yves Leloup). Inner Traditions.